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The hairy people are fond, not only of their own, but of all 533
music, and their ear is acute enough to hit a tone or note when sung to them, and even to remember with more or less accuracy a short air after they have heard it two or three times. Many who have come in contact with the Japanese have learned from them songs of a totally different character from their own. Of my personal experience I can speak of a boy who, while I was sketching, heard me sing a few bars of the *Trovatore*. An hour or two later I heard him repeat this passage, certainly with an Ainu *libretto*, and somewhat Ainuized; but for all that he had managed to catch the melody, which showed that the lad must have had some musical instinct as well as a good musical memory.

The Ainu are remarkably quick at reproducing sounds 151 ●
which are direct imitations of noises, cries of animals, &c., and it is instinctive in them, as when children they are not taught or trained to do so. The education of Ainu children is indeed 861
a thing far to seek in every way, and what they know is self-taught. Nature is their only school. The Ainu voice is pleasant, flexible, and very soft in quality. The men are 533
mostly baritone and bass, the women alto; but when singing, a falsetto is preferred to the natural voice, especially by the women, and this always without an instrumental accompaniment. Musical instruments are more than rare among the 534
Ainu; indeed, I saw only one, which is now in my own possession. It is a black-stained wooden instrument, fifty-one inches in length and three wide. The upper part is flat, the under is half a cylinder scooped out by a knife, while five keys are fixed in the short neck, in which a cavity is cut, leaving a space for the strings to be tied to each key. The top is circular, and flattened on each side. One very small hole is bored exactly in the middle of the instrument and another is at the lower end, where the point of a triangular piece of leather, seven inches long, is passed through and fastened by a knot tied in the leather on the opposite side. The five strings, which are of *Ulmus campestris* fibre, are fastened to this leather piece and then to each key. A peculiarity of this instrument is, that it has two prism-shaped bridges, and they are placed at each end of the harmonic case. The Ainu call it *mukko*, which word, however, means only a musical instru-

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Red hair, or hair with red shades in it, is common among the Ainu of the north-east coast of Yezo, and also among the Kurilsky Ainu of Shikotan, where nearly all the children have light hair. It darkens considerably as they grow older, as many of the men said they had light hair when young, which turned dark with age. Members of certain communities have inherited the love of bear-hunting; others the love of fishing; some tribes have a musical aptitude, and a certain artistic talent for rough ornamentations on wood; others have developed their inherited power of sustaining hunger and thirst. The only characteristic which all the different tribes have inherited, without exception, is love for intoxicating drinks; and this love is not only inherited by thoroughbred Ainu, but also by half-castes.

Mixed marriages between Japanese and Ainu are frequent, but the progeny are unfortunate beings, of whom a large percentage die when very young: those who live are generally malformed, ill-natured, and often idiotic. Their sight and hearing are not so acute as with the pure Ainu, and crosses are said to be sterile, with very few exceptions. If children of second crosses are born they seldom live to be more than five years old.

Half-breeds are invariably from a Japanese man with an Ainu woman, but occasionally an Ainu man marries or cohabits with a half-caste woman. I have never seen a pure-blood Ainu man marry a pure-blood Japanese woman. The majority of half-breeds are males: I should think two-thirds males and one-third females. The half-caste women are physically finer than the men, but they are said to be very generally, if not uniformly, sterile.

The products of the first cross greatly resemble in general look the Ainu parent, without being quite as hairy, though still very hairy; but a strange peculiarity is, that they get bald while quite young. One can easily detect them by their eyes, which are frequently like those of the Japanese, by the wide flat forehead, and by the pose of the head, which inclines orward. They generally walk with their toes turned in, instead of keeping their feet perfectly straight, like the pure Ainu. The moral and intellectual position of these half-breeds is a pitiful one. They are rejected by both the Ainu and Japanese, and are held inferior to both alike.

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hair absorbs a great quantity of natural moisture; and mostly because they do not drink much except when they can get hold of intoxicants.

The skin is greasy—the natural result of many years of an unwashed existence; and this gives to the hairy people a peculiar and strong odour, much resembling that of monkeys. Many are familiar with the peculiar odour of an uncleaned monkey's cage, and the same, intensified a thousand times, characterises an Ainu village. Hundreds of yards off you can distinctly smell out a village, or if the wind is blowing towards you, that peculiar odour is perceptible for a full half-mile. Although the sense of smell is acute in the Ainu—for they sometimes employ it in tracking animals—they are not aware of their own strong odour; but they are quick in distinguishing that of other races. I have several times heard Ainu of the coast remark that I possessed a different odour from that of the Japanese; but they could neither define it nor assimilate it to that of any animal they knew, though several of them one day held a lengthy pow-wow about it; and in the interest of anthropology I submitted to the unpleasant process of being smelt all over by them. The Chinese unanimously assert that Europeans smell like sheep, and they say this is the reason we constantly wash and bathe, being aware of our infirmity, and doing our best to diminish it by soap and water. We ourselves attribute to Jews one distinct odour, and yet another to the Russians; not to speak of those belonging to the negroes, the Chinese, and, in fact, all other nations. Thus, the odour has some importance in the classification of peoples, as it largely depends on the kind of food as well as the personal habits of a race. Meat-eaters smell differently from fish-eaters, and these again from vegetarians. As regards the Ainu, their filthy habits of course increase their offensiveness, while bodily exercise renders them intolerable. The Japanese recognise the Ainu odour as a distinguishing mark of the race, and Japanese fishermen have often said to me, "*Aino shito taihen kusai*"; "*Saru*," or else "*Kumma onaji koto*"—"Ainu men smell bad, just like a monkey or a bear."

As an Ainu grows older this peculiarity increases. The weaker sex is generally more "strongly scented" than are the men, owing to the fact that women wear skins and rough cloth

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rags nearly all the year round, while in summer the men go about either entirely naked, or very lightly clad.

On the north-east coast of Yezo and in Shikotan (Kurile Islands) I saw some Ainu who, contrary to the rule, had red hair, and their animal odour was terribly offensive. The Ainu do not use any unguents like palm-oil, cocoanut-oil, or the like, by which the unpleasantness of certain African tribes and Eastern peoples is to be accounted for. What they have is natural and national, and due to their food, habits, and race alone.

The Ainu have no partiality or dislike for any particular scents, and their sense of smell shows itself mainly in their power of tracking game or animals, as was said before. The same might be said of the sense of "touch," which they seldom apply practically, notwithstanding their sensitiveness in certain parts of the body, especially under the arm-pits and on each side of the spinal column and the back of the head—just those parts which in most animals are the most sensitive; but they have no developed sense of touch in their finger-tips, as with civilised nations.

Most Ainu find it difficult to declare which is the heavier of two not very unequal weights. Differences in the temperature of two bodies, and in the smoothness or texture of two surfaces, are also extremely difficult for them to define, while it is easy for them to judge of weights and texture by eye-sight. The palms of the hands, which are so sensitive with us, owing to the papillæ being more thickly studded there than in other parts of the body, are less intelligently sensitive with the Ainu. When they touch cold or hot objects they feel pain, but not difference of temperature, as when with us a wound is touched it makes little difference whether it is by something hot or cold, it is simply pain, and not discrimination. Their lips, as well as the tip of the tongue, are slightly more sensitive; the lower lip more so than the upper. I was never able to determine the relative sensibility of the sensitive parts of the Ainu body, as my experiments either caused anger and impatience, or hilarity and mockery. If the first, the observations had to be stopped before they were well begun; if the second, beyond the general results which I have quoted, the answers were mere guesswork on their part, and therefore

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125 not worth recording. Most of my observations are based on experiments made while the men were unaware that they were observed at all. Often, when asleep, I have touched them on the soles of the feet and the palms of the hands without causing them to awake, while when touched on the lower lip or in the lumbar region they invariably woke up startled. One day I tried this experiment on an Ainu who
151 was sleeping on his back, with his mouth wide open. I
125 touched his tongue with a well-sharpened lead-pencil, and the effect was subitaneous; more so than on either the lips or the lumbar region. The skin directly over the spine was dull, but the ears showed a certain amount of sensibility. The
151 sense of "taste," which is a mere modification of the sense of touch, is also dull, although naturally, when stimulated by very acid or bitter substances, it produced distinct impressions. Even with ourselves, though more perfected than the sense of smell—which, however, often comes to its assistance—few can boast of having the sense of taste very acute. In our lower classes an extraordinary amount of salt, mustard, pepper, or sugar is needed before they can call their food "tasty," whereas a person of more refined education will detect the lack or excess of even the smallest portion. Over-stimulation of the lingual nerves and extremes of heat or cold deaden the sensibility of the tongue, palate, and fauces, and destroy the power of distinguishing flavours; bad digestion also frequently affects the organs of taste. From this we may argue, then, that the sense of taste, though born in one, has to be cultivated before it is brought to any degree of refinement. The Ainu not only do not possess this acquired refinement, but, through monotony of food, learn only one kind of flavour, and cannot distinguish differences. Thus, as many labourers in our country would not find any difference between a beef-steak slightly underdone and one over-cooked, so an Ainu finds no difference whatever between a piece of salmon properly dried and one perfectly rotten. In this respect the Ainu are far below beasts.

In tribes of natives like the Ainu, who have lived an adventurous life, mostly in the open air, it is but natural that the two senses of "sight" and "hearing" should be more developed than those of "touch," "smell" and "taste;"

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as life itself depends mostly on their accuracy and acuteness. The Ainu possess good sight. Inflammation of the eyes is very common among their children, owing to their filthy condition; but it seldom affects their permanent sight; very few Ainu suffer either from myopy or cataract, or other eye affections such as are frequent among civilised and more studious nations. In very warm climates, where the sun is powerful and the light strong, the eyes are generally shielded by specially long and thick eyelashes and eyebrows, which last prevent the sweat from running down the forehead into the orbit; but, strange to say, the Ainu, who are a northern race, and have always lived in cold climates, have eyelashes even longer and thicker than any race of people in tropical climates. The iris is of a somewhat greyish tint, sometimes traversed with brown shades. The white of the eye is less pearly than with Caucasian races, and the eyes, shaded as they are by long eyelashes and heavy eyelids, seem to possess all the qualities necessary for abnormally long vision. And this we find to be the case, for the Ainu can distinguish objects a long way off, but they are dense as to minutiæ. In other words, the eye of an Ainu is ready to receive an impression, but very slow in transmitting to the brain the impression received.

As we have seen, they cannot reproduce the "human form divine," or any faithful representation of anything animate or inanimate which they have seen. They see *en gros;* thus, should an Ainu's attention be drawn to some very distant object rapidly moving on the shore, he will at once say that it is a horse, because he knows that the chances are it is a horse, but he will be unable to describe its colour, and whether cantering or galloping, saddled or unsaddled, by a single glance at the horse, unless his attention is called to each particular detail, when he will answer each question correctly enough. The Ainu vision is then strong, but the brain is not quick in response. Testing their sight by "test dots," as used in the British Army, was not a success, greatly owing to their inability to count and the inaccuracy of their answers.

The most fully-developed sense in the hairy people is, in my opinion, that of hearing. Distant sounds are clearly recognised and specified, and they are also aware that by placing one ear near the ground, far-off sounds of horse's hoofs and the

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151 like can be clearly distinguished. The ticking of a Waterbury watch could be heard by Ainu at a distance of twenty and twenty-two feet, while I could only hear it nineteen feet away. I was often struck by the quickness with which they detected the tick-tack even when the watch was in my pocket, and they were six or eight feet away. The unusual sound fixed their attention and made them curious as to the cause, and they showed a childish kind of surprise and delight when the watch was produced and passed round among them, each one being allowed to enjoy his share of the ticking.

Resuming these few remarks on the characteristic points of Ainu senses, my readers will probably have noticed certain facts which strongly support Darwin's theory of evolution, and the hairy arboreal ancestor with pointed ears from which the races of men are descended.